as Chears their Pubbles carch

Hulled in Dirt, the reas ning Engine lies,

And builde him venture, to be made a wretch:

Vy no was to prodd, to witty, and

His Wildom did his happinels deftroy, Aiming to know, what World he flould enjoy. Infinite to know a state of the pretence, to be wife was all his frivolous pretence, to be when at his own extence.

Whis are to keed just like Common Whores it they're entry, and then is know of doars. The pleasure part, a threatning doubt remains, the pleasure part, a threatning doubt remains, That frights the enjoyer with faceeding pains. Women, and men of No. 14 14 3 A S A cols,

And ever third to administ Tools

VV ritten by a Person of Honour. or I profes, I can be very imare

On Wife which I abbor with all my heart Ere I, who to my coft already am, or good One of those strange prodigious creatures Many A Spirit free, to choose for my own share, by What fort of Flesh and Blood I pleased to wear, I'd be a Dogy a consider or a Bear to the Sound of the Dogy a consider the Senses are too gross; and he'll contrive the And before certain Institute with And before certain Institute with preference and the Senses are too gross; and he'll contrive the contribute the contribute strain and the Senses are too gross; and he'll contrive the contribute strain Institute strain and the Senses are too gross; and he'll contribute the contribute strain and the Senses are too gross; and he'll contribute the contribute strain and the Senses are too gross; and he'll contribute the contribute strain and the Senses are too gross; and he'll contribute the contribute strain and the Senses are too gross and he'll contribute the contribute strain and the Senses are too gross and he'll contribute the contribute strain and the senses are too gross and he senses are too gross are too gross and he senses are too gross and he senses are too gross and he senses are too gross are too gross and he senses are too gross are too gross and he senses are too gross are too gross and he senses are too gross are And before certain Intinety will prefere in annual ties and but Reason, which Fifty times for one does erround and an analysis of Reason, an Ignis fatuus of the mind purisons should well molecul Which leaves the Light of mature Senle behind of a sale Pathless, and dangerous, wandring wayes, it takes, out sould Through errors fenny Bogs and Thorny Brakes: Whil'ft the mif-guided followere thinks, with pain, vest do see Mountains of Whimseys, heap win his own brain; it ovin bak Stumbling from thought, to thought, falls headlong down Into doubts boundless Sea, where like to drown, which blots Books bear him up a while , and make him try walling add more To fwim with Bladders of Philosophy: In hopes still to o'retake the skipping Light, and an' but.
The Vapour dances, in his Dazeing fighting is an and sid!
Till spent, it leaves him to the main night pant.
Then Old Are and the main pictures in his pant. Then Old Age, and Experience land in hand, if privagene? Leads him to Death, makes him to understand, sarand advort That all his Life, the has been in the swrong seed someth and I

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Hudled

Hulled in Dirt, the reas'ning Engine lies, Who was fo proud, fo witty, and fo wife: Pride drew him in, as Cheats their Bubbles catch, And made him venture, to be made a wretch: His Wisdom did his happiness destroy, Aiming to know, what World he should enjoy. And Wit was all his frivolous pretence, Of pleasing others at his own expence. For Wits are treated just like Common Whores; First they're enjoy'd, and then kickt out of doors The pleasure past, a threatning doubt remains, That frights th' enjoyer with succeeding pains. Women, and men of Wir, are dang rous Tools, And ever fatal to admiring Fools. Pleasure allures, and when the sopps escape, Tis not that they're belov'd, but fortunate; And therefore what they fear, at heart they hate. But now methinks fome formal Band and Beard, Takes me to Task; Come on Sir, I'me prepar'd: Then by your favour, any thing that's writ Against this gibing, gingling knack, call'd Wit, Likes me abundantly, but you'l take care Upon this point, not to be too fevere, Perhaps my Mule were filter for this part, For I profess, I can be very smart On Wit, which I abhor with all my heart: But your grand indifference bids mestay,
And turns my Tyde of link, another way.

What rage forments in visit and the way. What rage foments in your degen rate mind,
To make you rail at reason, and mankind?
Bleft Glorious man, to whom alone kind Heav'a An Everlasting Soul hath freely given: A to have the soul with the work with the soul hath freely given: A to have the soul hath freely given: A to have the soul hath freely given: A to have the soul hath freely given: That from himself he did the Image take, bounds to take A And this fair frame in thining reason dreft, I nismed a load both To dignifie his Nature above Beaft. Reason, (by whose aspiring influence,
We take a flight beyond material sense,) and only Dives into Mysteries, then foaring pierce parties bon The flaming limits of the Universe, throse the errors from year Search Heav'n and Hell, find out what's afted there, And give the World true ground of hope and fear.

Hold mighty man I cry itall this we know,

From the pathetick pen of Ingelo,

From Patricks Pilgrim, Sibbs Soliloquies, shell discount of T

And 'tis this very Reason I despite, that makes a mite and the solid of the Infinite;

This supernatural gift, that makes a mite and the solid of the Infinite;

Comparing his shortnife, would of all rest, and the ever blest, and the ever blest, and the ever blest, and the ever blest, and the solid of the Infinite in Infinit

Filling with Prantick erouds, of thinking Fools, 2 then nem and The Reverend Bedlams, Colledges and Schools, Lei Calamantai Born on whose wings, each heavy Socoan pierce Valanticy that a The Limits of the boundless Universely of the Limits of the boundless Universely of th And bear a crippled Carkafs through the Skie constant film of Tis the exalted poor, whole bufinels lies on a role of the state of the s In Nonfence and Impolibilities visition for the fear, the fear, the fear that the little of the litt This made a Whinfical Philosopher ment of the form of the first of the Before the spacious World his Tubb preferat an noll hallhod all And we have many modern Coxcombs, who woll to find all Retire to think, 'cause they have nought to do do do do alw and had But thoughts were given for actions Government still dold a submer action ceases, thought's imperement and sold me dold a Our Sphere of action is lifes happines, that solar od that we at And he that thinks beyond, thinks like an afs. and source Land Thus whilst against false reas ning Innvergh, and it is a data of our reason, which I would obey; from a socioed relation. That reason, which distinguishes by sense, to morrost our or second. And gives us rules of good and ill from thence; a more tions and That bounds defires, with a reforming will, or the sel bood sell To keep them more in vogue, and not to kill and most light Your Reason hinders; mine helps to enjoy; and him would be to be a like of the world destroy and him would be to be a like of the world be a like of the world be to be a like of the world be a like of the world be to be a like of the world be a like of the My Reason is my friend, yours is a Cheat I man a vibral ba Hunger calls out, my Reason bids me ear; Perversly yours, your Appetite does mack: This asks for food, that answers what's a Clock word agreement

This plain distinction Sie your doubt secures : 150 11 100 Tis not true Reason I despise, bar yours of the sound Thus, I think Reason righted; This for man, at least to another life ne're recant, defend him if you can be a south out? Tis evident Beafts are, in their own Degree,
As Wife at leaft, and Better far, than he. Those Creatures are the wifest, who attain it wilds add in By surest means, the ends at which they aim. It is the state of If therefore Jover finds, and kills, the Hares A Continued Better than man supplies Committee Chairs; Though one's a Statesman, th' other but a Hound; Forler in Justice will be wifer found. You see how far mans Wisdom here extends: Look next if Human Nature makes amends; Whose principles are most Generous and Just; And to whose morals, you would sooner trust: Be Judge your felf, I'le bring it to the Telt, Which is the basest Creature, Man, or Beast: Birds feed on Birds, Beafts on each other prey; But falvage Man alone, does Man Betray. Prest by Necessity, they kill for food; Man undoes man, to do himself no good. With Teeth, and Claws, by Nature arm'd, they Hunt, Natures allowance, to supply their want:

But man with Smiles, Embraces, Friendships, Praise, day and Inhumanly, his fellows life betrayes, 100 analbed brieved and With voluntary pains, works his diffrees, going show no not Not through Necessity, but Wantonnets and only to stimil and For hunger, or for love they bite or tear, many or manner of Whilst wretched man is still in arms for fear-louise a need has For fear he arms, and is of arms afraid: need believe of all From fear, to fear, fuccessively betray'd comt bas conducted all Base fear, the source, whence his best passions came, the His boafted Honor, and his dear bought Fame:
The Luft of Pow'r, to which he's fuch a laye, And for the which alone, he dares be brave: To which his various projects are delign'd.
Which makes him Generous, Affable and kind:
For which he takes fuch pains to be thought wife, And scrues his actions, in a forc't disguise! Leads a most tedious life in misery, Under laborious, mean Hypocrific. I doing motor addition Look to the Bottom of his valt defign.
Wherein man's Wildom, Pow'r and Glory joyn;
The Good he acts, the Ill he does endure, Meerly for fafety, after fame they thirst.

For all men would be Cowards if they durft: And honefty's against all common sense, bearing was a supply of the Must men be Knaves, 'tis in their own defence, Mankind's dishonest; if you think it fair,
Amongst known Cheats, to play upon the square, You'le be undone. Nor can weak Truth, your reputation fave; The Knaves will all agree to call you Knave.
Wrong'd shall he live, insulted o're, oppress,
Who dares be lesser Villam, than the rest. Thus here you fee, what Human Nature craves, and aid to Most men are Cowards, all men should be Knaves. The Difference lyes, as far as I can fee, Not in the thing it felf, but the Degree: our comment of the And all the subject matter of Debate, but some from the list only who's a Knave, of the first Rate but a subject to defear than four Supplies Committee Chalis.

Roce best in the man seather in the principle of the first seather than the seather than th

though one's Statelfran, th' other but a Heart,

londs in leftice will be wife found; You see how the mans Wisdom here extends : Lock next if I to man Nature makes amends:

Sinds to all on Lids, Beatls of a chocker of order of order of sets of a favorage of a done, do so for destroy. They will be locally they will be conducted on a cood of the favorage of the f

Natures allowance, so hipply their vous: